1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9



minutes, then allowed to stand for a while. The resulting fermentation is not allowed to continue long enough to produce an intoxicating drink. This soup, along with a similar soup made of maize, is a daily staple. Manioc and ground maize are also made into cakes, but this is a holiday variation of diet rather than the staff of life as in other regions. The standard methods of cooking meat, fish, and vegetables are boiling, roasting on a spit, roasting on a grate, and roasting in the embers. Occasionally, some vegetables are baked in hot sand. Maize is the only food that is stored. On platform shelves at the top of their rainy-season houses, the *Javahé* pile a supply of maize dried on the cob sufficient to last throughout the dry season.

## HOUSES AND VILLAGES

The permanent or rainy-season village is erected on a high bank overlooking the river. One or two rows of houses face the river, and the men's house, about 50 feet (15.2 m.) back, faces down river. All the space between the men's house and the family houses is kept perfectly clean and constitutes the dancing plaza of the village. The surrounding clearing extends only a few yards in all directions. All neighboring forest which must be traversed in hunting or gathering is threaded by well-marked trails. A path leads down from the center of the village to the main port where women, married men, and children bathe, and married men land their canoes. Another path cuts diagonally down from the men's house to the bachelor's port where the young men bathe and visitors to the masked dances land their canoes.

The house is rectangular in ground plan with supported horizontal ridge poles (fig. 18). Saplings are sunk into the ground at the sides and

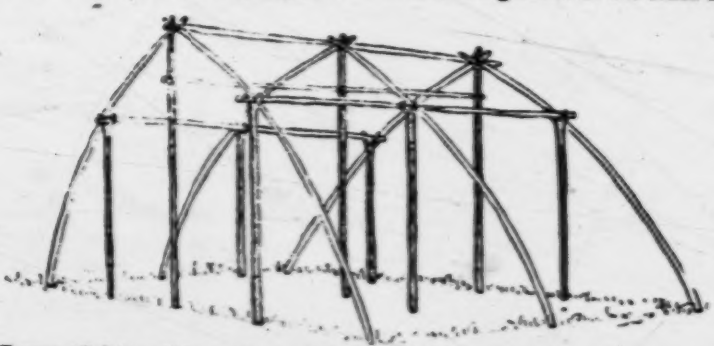


FIGURE 18.—*Carajá* house frame. (Redrawn from Ehrenreich, 1891 b, fig. 3.)

bent over to the ridge pole at the top, where they are firmly tied with bast. Then the whole structure is tightly thatched with successive overlapping layers of palm frond tied to the saplings (pl. 20, *top*). The entrance is a small rectangular opening at the bottom, through which one crawls after

1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9



pushing aside a door of plaited palm. Every married woman in the family cooks at her own fireplace, which consists of two lumps of hardened clay. Mats used for sleeping and sitting are spread over the entire floor. Wooden stools (fig. 19) may also be found. Bows, arrows, and rattles

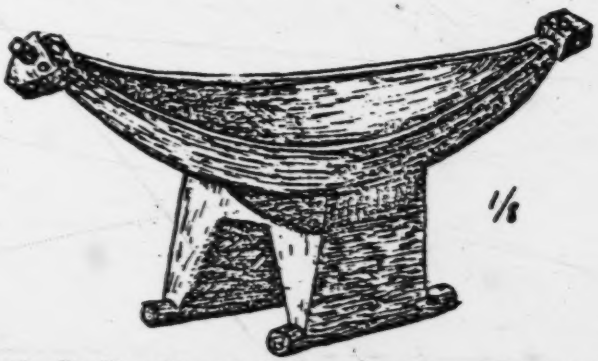



FIGURE 19.—*Carajá* wooden stool. (Redrawn from Ehrenreich, 1891 b, fig. 13.)

are shoved into the wall thatch. Baskets, used for storing such things as tobacco, urucú, and feathers, are hung by a string from the ridge poles. Large baskets containing vegetables lie on the ground next to the thatch.

The dry-season house is identical in form but smaller and of flimsier construction. Thatching is looser and the walls are thatched only about halfway to the ground, the north and west sides often being left completely open. The dry-season village is generally constructed on a long beach and, as the site grows dirty, is moved along the beach. The ground plan of the dry-season village is identical with the rainy-season village.

## DRESS AND ORNAMENTS

The most prominent facial decoration is a blue-black circular scarification about an inch in diameter over each cheekbone. The ears of infants are pierced and an ornament consisting of a small polished capybara tooth with a feather attached is inserted. A common ear ornament for children is a mother-of-pearl disk with a cut feather fringe set on a blackened thin rod. In a perforation of their lower lips, men wear wood or bone labrets of a variety of shapes (pl. 21; fig. 21, *a*), each assigned to a different age grade; old men use simple wooden plugs.

Men wear their hair long, winding it round a plaited cotton rope reddened with urucú. Women wear their hair about shoulder length.

Armlets crocheted of cotton are worn at the wrists and just above the elbow; similar ornaments are worn just below the knee and at the ankle. These are worn particularly by children and are supposed to aid growth.

1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

342

141 141 291 ← 291 302 142 →

PLATE 20.—**Carajá house and physical types.** *Top:* House. (Courtesy University Museum, Philadelphia.) *Bottom, left:* Warriors. *Bottom, right:* Girls. (After Ehrenreich, 1891 b.)

[Facing P. 186]

/12 cont./

286 They most probably owe their mat to the civilized Brazilians.
177 Insofar as the latter use hammocks at all, they make them out of
[283] cotton. Now Pinto da Fonseca says (op. cit., p. 387) that the Karaya used cotton only for making fish nets and bow strings, but were unacquainted with the art of weaving. He himself made them a weaving apparatus and instructed the women in this skill.

[184] This would agree with the fact that still today the Yavahẽ of Bananal Island, among whom Pinto undertook his first civilizing attempts, are designated as the most skillful weavers. The uncommonly firm, taffeta-like, woven "rede" in the collection is supposed to be Yavahẽ work. A visit among them would definitively settle this interesting question.

293 Also to be mentioned here as a noteworthy elaborate piece
[285] belonging to the Karaya are the eyeshades (åodi) plaited out of
824 uaguassú palm leaves, with which they protect themselves from the blinding reflected sunlight while walking over the sandbanks (Pl. VIII /see p. 110/, 10). They have not arrived at the construction of protective apparatus of the type of the Eskimo snow-goggles, but they prize European dark glasses.

[1077] The adding on to the eyeshade to make a complete top-hat (taă) is probably to be traced back to European influence. There were two specimens of it in all.

## Settlements, Houses, and Domestic Animals.

621
361 The Karaya do not live in small troops of two or three families, as the forest Indians of Amazonas and the rude hunting nomads of the coastal region do, but always in larger communities. Only the southernmost Karayahi are forced by the lack of means of subsistence to divide up somewhat more. In the vicinity of S. José during the dry season one continually meets small bands of eight to ten persons. The farther one comes downstream, the more populous their camps become. Some of them may number at least 150-200 inhabitants.

● 342 The Karayahi huts erected on the sandbanks usually consist of large
[824] buriti-fiber mats stretched over pole frames, standing about without any order, like gypsy tents (Pl. III /see p.105 /, 2).

/12 cont./

342 184 Only rarely does one see among them the characteristic solid house-construction of the Šambioa and then only in smaller 351 364 dimensions, without any particular care in the construction. Since all the scraps are simply strewn on the ground, the refuse gradually [136] becomes unbearable. The vermin multiplying in large numbers, especially the sand fleas, finally force them to abandon the place. 342 In the rainy season the Karayahi move into stronger, buriti-leaf [361] covered, open ranchos on the high bank, which do not in other respects differ in form from those customary among the Brazilian population.

/13/ The "summer huts" of the Šambioa are very much more [184] carefully and neatly built. Here the greater diligence, industriousness, and the comfortable well-being of the free son of the wilderness are manifest, in contrast to his "tame" tribal brother vegetating in oppressive conditions and dependent on civilization. [361] Not in disorder, but in long rows, forming real streets, these houses with their impeccable cleanliness make an uncommonly friendly and comfortable impression (Pl. IV /see p.106/, 1, and Pl. V /see p. 107/).

621 In the first Šambioa village we counted 60 huts, in the second 30, in the third 45, and in the fourth 90, each of which is inhabited by one or two families.

The individual villages are distinguished by special names.

342 The basic form of the house is rectangular, the narrow side with the door faces the street. The frame consists of three or four [335] flexible poles on each side carried over forked supports and held together with those on the opposite side by means of cipos, thus /Fig. 3 appears here/ forming a boat-like, arched roof, which is further supported by some vertical poles set in the ground in the long direction (Fig. 3 /see p. 22 /). These, as well as the forked supports, are connected with one another by as many strong horizontal poles as are necessary. Thin laths are placed lengthwise [824] and parallel to one another on the outside over the ribs of the roof and serve as supports for the strong pinnate leaves of the uaguassú palm (Attalea spectabilis), which, in several layers, form a fairly waterproof roof. Their leaf pinnae are also entwined with one another into a very solid plaited work. These plaitings serve

/13 cont./

342 principally to close off the narrow sides. To the right and left of the door are planted two high poles which give the palm-leaf layers of the front side more solid support.

352 The interior furnishing of the houses is rather simple. Part of the floor is covered with buriti mats which also serve as an [513] underlayer for sleeping. A smooth wooden cylinder pushed under-
353 neath represents the pillow. The various storage baskets, the [415] containers for ornamental feathers, the finished feather orna-[237] ments, bottle gourds, and other things hang from the horizontal beams. Bows and arrows are stuck in the rafters. [342] → Lances and clubs stand in the corner, always at hand. Some sledge-like
351 stools, as well as pots and
415 gourd /cuia/ bowls of varying sizes complete the household equipment.

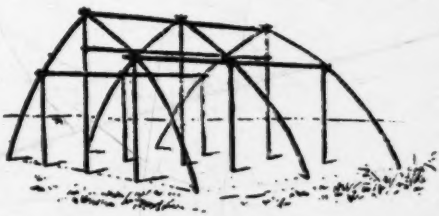


Fig. 3. Hut construction.

346 At some distance from the village is found the somewhat dif-[532] ferently constructed "medicine hut," where the mysterious dance masks are stored. It has the form of an ordinary rancho, with a steeply sloping roof, and is tightly closed on three sides, whereas [784] the side facing the village is wide open. Female creatures may not venture near it.

[114] Castelnau already makes mention of it. Couto Magelhães in his first report speaks of a hut which serves as an arsenal for storing weapons. Nothing of this sort is known to me. Evidently he means by it this mysterious sacred place whose true purpose no one wanted to reveal to him. We shall return to it in the following.

825 It is also noteworthy that in front of two Sambioa villages dead king-vultures (Sarcoramphus papa) with outspread wings were fastened on a high frame of poles. They are probably supposed to scare away demons in the manner of the bird figures carved out of wood in front of Malay villages.

/78 cont./ [Plate II. Karaya. (cont'd)]

142 2. Two Šambioa warriors en face. The man on the left with
291 the feather diadem lurina on the back of the head (see p. 44),
301 bow, arrows, and club in his hand, the one on the right with the
302 small wreath-diadem (Pl. IX /see p. /, 6) and strings of glass
411 beads wound tightly around the neck. The large lower-arm cuffs identify him as unmarried.

Pl. III. Karaya. Karayahi Groups (taken in the last "summer camp" on a river island above the northern tip of Bananal Island).

1. Men, two of which wear arm-cuffs and knee-bands. One has the small feather rosettes with a central disk of mother-of-pearl in his ears (see. p. 46). Face painting with soot is recognizable. The straw hat of the older man sitting in front is not the one mentioned on p. 20, but a model directly borrowed
[501] from the settlers. In the background two long canoes and farther to the left in the distance the small Araguaia steamer.

342 2. Women, children, and young people sitting on the
361 ground in front of the tent-roofs of the summer camp, which are
516 made of mats. Two araras on the pole to the right, at the left on the bank a jabiru (black-headed stork).

Pl. IV. Karaya. Villages.

133
342 1. Full view of the first village of the Sambioa.
361 2. Reception scene in the third village of the Šambioa.
574

Pl. V. Karaya. Chief's hut (fourth village of the Šambioa).

291
342
351
354 Group at the cooking place in front of the entrance.
415

Pl. VI. Karaya. Weapons.

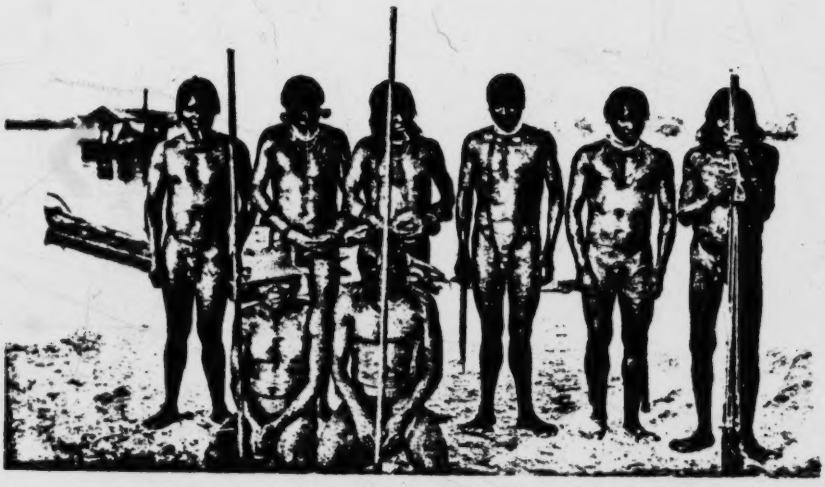
411

1. Bow with wound bowstring and feather tassel (1/8).

4: Ehrenreich--105 E-5 (1888) 1891 SP9 Caraja SP9

Plate III

142
291
301
307
411
501



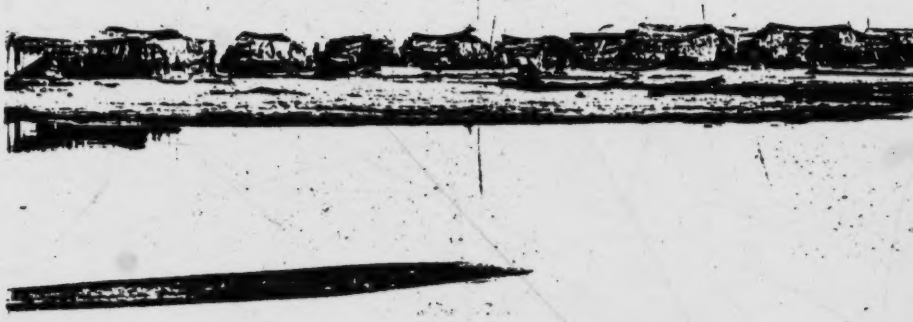
1

342
361
415
516

2

Plate IV

133
342
361



[574
609
501]

4: Ehrenreich--107 E-5 (1888) 1891 SP9 Caraja SP9

Plate V

291
342
351
354
415
516

Plate 10

133
137
[342]

1. Karajá family under mat shelter. Near Leopoldina.

2. Steep bank with scrub woods. Araguaya River.

3. Swampy wooded bank.

4. Cluster of palms on the bank.

/Plate 10 faces p. 48./

Plate 11

342
351
[36]

1. Dry-season hut of the Karajá.

2. Karajá village.

142
291
516
[276]
[302]

3. Karajá women smoking.

4. Karajá siblings.

/Pl. 11 faces p. 52./

Plate 12

1. Cooking place of the Karaja Indians.

3. Mask hut in Village 7 (South Horde).

2. Karajá boys.

4. Karajá women and girls.

/Plate 12 faces p. 56. /

5: Krause-6 E-S (1908) 1911 SP9 Caraja SP9

Plate 13

133
347
361

1. Mat camp of migrant Karayá Indians.

764

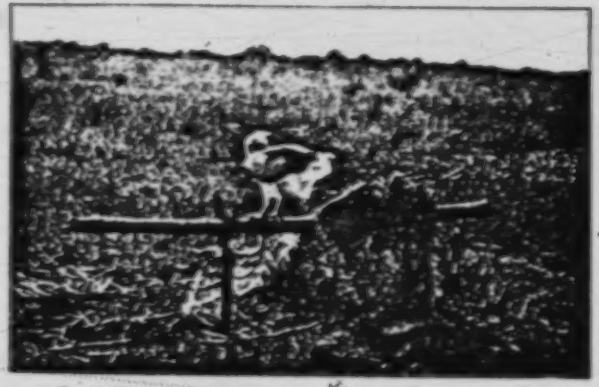
2. Funerary urn in the Karajá cemetery, S. Izabel do Morro.

/Pl. 13 faces p. 60./

148 3517 554
340
148 3011 516
231

Plate 30

1. Houses of the Šavajé on Bananal.



2. Village bird of the Šavajé.

3. Šavajé women and children.

4. Šavajé men and youths.

/Pl. 30 faces p. 136./

5: Krause--19 E-5 (1908) 1911 SP9 Caraja SP9 Javahe

Plate 32

342

1. Temporary hut: double hut with circular structures. Karajá.

2. Entrance into the circular structure.

/Pl. 32 faces p. 148?/

Karajá chief's hut. Entrance partly covered.

5: Krause--68 E-5 (1908) 1911 SP9 Caraja SP9

• 349
351

1. Simple closed hut. Karajá.

2. Framework of a double closed hut.

3. Mixed type: short hut. Karajá.

4. Mixed type: long hut. Savajé in Schischá.

5: Krause--69 E-5 (1908) 1911 SP9 Caraja SP9

/194 cont./

1. (cont.)
the river in order to make exchanges, and that there is now a Karajá boy among the Kayapó and a Kayapó boy among the Karajá for the purpose of learning the other language and later using it at home, probably refer to these efforts.

The feuds, therefore, continue to this day, and even today women and children are abducted by both sides. Thus, the Šambioá are in constant strife with the Kayapó, the Karajá with the Tapirapé, and the Šavajé with the Canoeiros. Among the Šambioá Ehrenreich found many Kayapó women who are used as prostitutes by the tribe. The same is true of the Tapirapé women among the Karajá. In 1908 their number was small: in the south horde there was one girl, in the north horde three women, a girl, and two boys. These Tapirapé seem not to have exerted any cultural, linguistic, or physical influence, whereas the cultural influence of the Tapirapé on the Karajá in former times must have been very strong, especially at the mouth of the Tapirapé, there was a great number of objects which were not seen in any other Karajá village and which appeared to be foreign.

### 3. House and Village.

The house (hãtǒ) is built in different ways, depending on the season of the year (dry season, rainy season).

The framework of the dry-season house consists of three arches, one behind the other, each made out of two sticks tied together at the top with bast. Palm fronds serve as covering: the pinnae are bent over to one side; two such fronds are then placed one on top of the other and tied together at the ribs. These fronds are then fastened to the arches from below in such a way that the upper ones cover the lower ones somewhat. The ridge is not finished off; it is not specially covered. About 15 centimeters below the ridge, on either side, a pole is tied parallel to it on the leaf covering (see Pl. 39). These simple huts are about three meters long, two meters wide, and one and a half meters high.

/194 cont./

342 I myself did not see the rainy-season huts. In October /195/ (beginning of the rainy season) the Karajá occupied, on the sand-banks, a hut form differing from the dry-season type; according to their statements, they build their houses on the high banks from November to March in the same way as this transitional type. The chief difference in contrast to the dry-season house is that the two open narrow sides are each closed off by a round structure projecting out about one meter, in each of which a small opening permits entrance (Pl. 40, Ill. 1). The manner in which the round structures are built is shown in Ill. 2 of Plate 40. They are covered in the same way as the rest of the house. Apparently they serve to prevent rain from entering from the side.

[335] By far the majority of these closed huts showed a second difference: they were once again as long; the framework thus consisted of six arches (1). The long houses, /Ill. 18 appears here/

[113] 1. Such long huts with a low entrance on the front side are already mentioned by Villa Souza Real in 1792 from among the Šambioá. Rev. trim., Vol. 11, p. 430.

closed on both sides, naturally afford far greater protection from rain and at the same time to a greater number of persons than, say, two short huts (Pl. 32, Ill. 1).

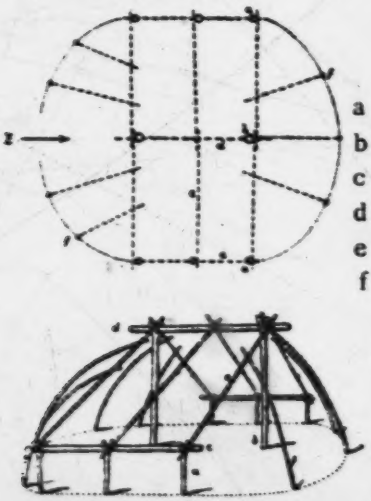
The entrances are fashioned differently: at the beginning and end of the rainy season, only two-thirds of the rounding is covered on the side, and the last third is left free as an entrance (Pl. 39); at the time of the heavy rains, however, the entire rounding is covered, except for a low entrance in the center (Pl. 32, Ill. 2). In the transition periods all possible variations occur: short house with a round structure, long house open on both sides, etc.

342 184 177 In the southernmost villages, near Schischá and São José, there were houses which deviated considerably from this method of construction; they represented a mixed type from the building method of the Šavajé and Brazilians. They look very rancho-like.

[335] The side walls are formed by three vertical posts about one meter

/195 cont./

342 high, in the forks of each of which rests a longitudinal beam.
184 In the center of each of the two narrow sides stands a post about
197 three meters high; a ridge beam is laid across the two of them.
335 In most cases a second longitudinal beam at half the height also connects them. From the ridge beam to the side longitudinal beam three rafters run down on either side. /196/ The entrances are closed by round structures. The covering corresponds to that




Ill. 18.
Ground plan and framework of the short hut of the mixed type. Karajá.

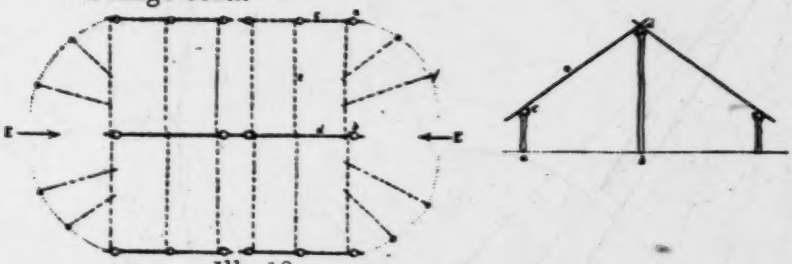
of the other houses. This therefore produces vertical walls, and wall and roof are separate from each other (framework and
342 ground plan, Ill. 18; covered house, Pl. 40, Ill. 3). Sometimes
184 double houses are built in this way. Such huts are considerably
197 higher and roomier, and the round structures project out farther, up to two meters (Ill. 19). /Ills. 19 and 20 appear here./ These houses were originally taken over from the Šavajé; one can, however, easily trace how the Šavajé house changed here under Brazilian influence into this mixed house.

[TEXT CONTINUES ON P. 76]

/196 cont./

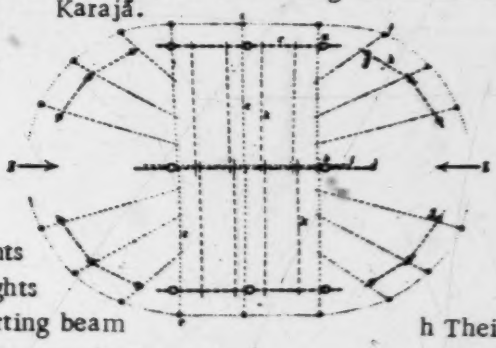
347
184
[177]

a Side uprights
b Ridge uprights
c Side supporting beam
d Ridge beam
e Rafters
f Rounding sticks



Ill. 19.

Ground plan and cross-section of the long hut of the mixed type. Karajá.



a Side uprights
b Ridge uprights
c Side supporting beam
d Ridge beam
e Rafters
f Rounding sticks
g Rounding uprights
h Their crossbeams
i Middle longitudinal beam at half the height
k Crossbeam for the floor

Ill. 20.

Ground plan and cross-section of the house of the Savajé on Bananal.

/196 cont./

342 335 The unaffected Šavajé house is shown in the ground plan and cross-section in Ill. 20. Characteristic are: two ridge uprights, over them the ridge beam, a second longitudinal beam at two-thirds of the height; three side uprights on either side, and over them /197/ side crossbeams. The rafters are led down from the ridge beam over the side crossbeams to the floor and fastened to the floor itself. The roundings are each supported by six low uprights, the three of each of the two sets are connected by cross-beams over which the rounding's roof-beams run down to the ground from the first and third arch. Thus, sides and rounding are supported from the inside by uprights with crossbeams. The entrances are in the roundings. These houses are 20-25 meters long, 12-15 meters wide, 3-4 meters high.

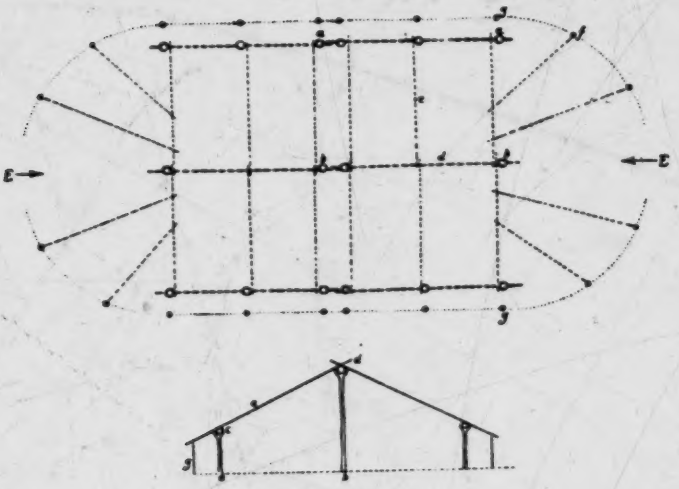
342 335 177 In Schischá at the end of October I came across the house of an immigrant Šavajé family; it was already altered (ground plan and cross-section, Ill. 21; covered, Pl. 40, Ill. 4). First of all it was a double house; its layout was identical with that of the Karajá house (Ill. 19). The difference was /Ill. 21 appears here/ that in front of each of the side support-beams a low, free-standing wall post had been rammed into the ground; to these wall posts, which were not connected by crossbeams, the wall covering was fastened. Thus, the separation into roof and wall had already occurred here; the wall supports were retained, and they became side support-beams. With regard to the round structures the layout is already simpler in Karajá fashion. In the mixed houses of the Karajá, these wall posts have disappeared; the covering is fastened to the side support-beams themselves. Thus, we have here before us the process of the development of the Šavajé house into the rancho; one need only omit the round structures in order to have a genuine Brazilian rancho structure. I actually saw such a house among the boatbuilders of Schischá on my downstream journey.

162 /198/ The assumption that the inhabitants of the southern-most villages of the south horde are mixed with Šavajé (see above: "Size" and "Number" /see pp. 46 and 67/) thereby gains additional support.

/198 cont./

342
184
177

a Side uprights
b Ridge uprights
c Side supporting beam
d Ridge beam
e Rafters
f Rounding sticks
g Wall supports



Ill. 21.
Ground plan and cross-section of the long hut of the mixed type.
Šavajé in Schischá.

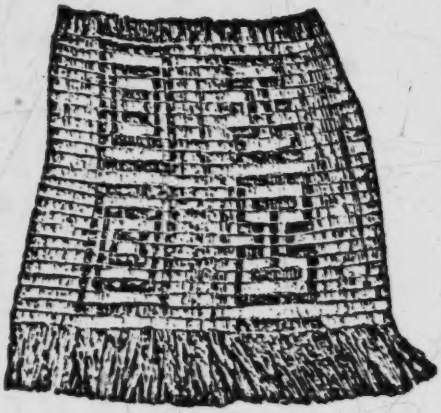
[335] [340] That this influence actually acted in this way, and that these houses are not, say, ranchos taken over from the Brazilians and simply provided with round structures, is first of all shown by the example of the Šavaje, who are acquainted with the ridge beam and upright construction, and then by the fact that the mask houses of the Karajá of the south horde and those of the Šavajé have a ridge beam which is fastened at the top to the three arches. If we add, as is shown in Ill. 3 in Ehrenreich, "Beiträge," p. 13, that the houses of the Šambioá resemble those of the Šavajé, then the huts

/198 cont./

342 of the Karajá seem to us an impoverished form; significantly,
184 the ridge beam is preserved only in the mask house. The
197 mixed houses are thus of Indian origin, though, as far as the separation of wall and roof is concerned, with Brazilian influence.

342 Interior arrangement. The houses are very nicely cool, and the covering, if, as in the rainy season, it is more carefully made,
352 is rainproof. The floor is covered with large mats. These buriti-
[513]

[531]



Ill. 22.
Patterned sleeping mat for girls. Karajá.

fiber mats (bũlẽ́) serve as sitting and sleeping mats. On one of their long sides the fibers protrude as long fringe. My largest mat is four meters long and 1.70 meters wide. Smaller mats, which are patterned by black bast-strips plaited in, are rare (Ill. 22, girls' sleeping mat).

352 The sleeping areas are very simply furnished. To sleep, one
513 stretches out on the floor on a mat and covers himself with the other half of the mat or the rĩĩṍ (see below /see p. 93 /). Sometimes the legs are drawn up in the side position, the one end of the rĩĩṍ put over the feet and the other over the head, so that the entire body is protected from dew and mosquitoes. I did not see wooden cylinders as neck supports, which Ehrenreich mentioned. It is very possible that they have these, for they like to put the head high when sleeping.

/200 cont./

514 water about 5/4 meters deep with their knees slightly bent and there untie the long penis string and tie it on again.

●342 [252] The houses are merely living and sleeping houses; cooking is done outside.

[201] The chiefs in part have better built, larger houses; thus, Plate 41 appears here/ /201/ the one belonging to Chief João III was three to four meters high, five to six meters wide, and equally long (Pl. 39).

[344] [203] [202] There are no meeting houses; in order to bring about a decision or announce regulations, the chief goes to the individual houses.

Other special houses are:

343 844 1. Birth houses. These are erected for the woman when birth is imminent; their construction is said to be identical with that of the other houses.

346 2. The mask house in which the dance masks are kept. It always stands apart from the village and in its method of construction is a dry-season house with a round structure on the narrow side turned toward the village. The arches are usually slightly curved and strengthened on top by a ridge beam (Pl. 12, Ill. 3). The mask houses serve as bachelor houses; the young people are said to sleep here. I saw only four mask huts, but cannot confirm 513 these statements from my observations. In any case, the young people do not sleep in the houses, but rather, if there is no mask house, [609] by a fire which is away from the village. Strangers are given shelter by the chief; they sleep in his house, even though they are unmarried (see the reception which I, with my men, found among the Savajé /pp. 129 ff. in the first part of the work, which is omitted in the translation/).

342 423 562 768 The house belongs to the woman. The man builds it before the marriage, with the assistance of the young people, who are paid for it by the woman with chains of beads. The construction takes one or two days. After death the house is said to be burned.

821 According to the accounts of the Indians, the houses are protected from bolts of lightning by a fish spine stuck on the roof on a pole about half a meter long. Probably only magic is involved here.

[TEXT Continues on P. 84]

Plate 41

133
231
291
342

1 Shade roof, mat wall behind it.

133
342
361

2. Unfinished village: mat-wall camp beside newly built hut.

/201 cont./

342 The chief's house is a communal structure. It is built by all
476 the married men, while the activity of the young people is limited
437 to cutting out and tying together the leaves for the roofing. The chief pays for this with arrows, lances, and clubs.

342 Besides these houses there are lighter protective walls (1),

1. Fonseca already mentioned these protective walls in 1773: The tents consist of two mats, one of which serves as a rug, the other as protection from the sun. Rev. trim. 8, p. 378.

a type of wind screen, in the shade of which the family usually remains during the day, and where the cooking is done. On journeys they serve as the sole dwelling, and in the village as drying racks for the aprons of the women.

There are various kinds of such protective walls.

[824] 1. Walls: Walls of palm leaves are fastened to several vertical poles in the same way as for the house covering (nõbõ), or mats are tied to them, forming a vertical wall (bũlẽ). Such walls are encountered in almost all the houses, and they are usually fastened to three poles; also, however, walls of this kind which are twice as [252] long occur. In their /202/ shade is usually found the hearth for cooking, and in front of them lie mats on which the family remains during the day (Pl. 12, Ill. 1; Pl. 41, Ill. 1).

2. Roofs (wãdõ). They are horizontally fastened to several poles put at the edge, usually to four, sometimes to three or six poles. Only mats are used here, and they are tied on with ropes. The mats usually fall down to the ground on the sunny side. Sometimes a protective roof of this kind is also built at one end of a mat wall (Pl. 41, Ill. 1; Pl. 10, Ill. 1). /Ills. 27 and 28 appear here./

361 The village (ĩsõ).

Ehrenreich says that the houses of the Carayahi usually consist of mat walls and stand in wild confusion, without any order. Only the Šambioá were said to have a street-like arrangement of the houses. This arrangement in rows that run parallel to the shore is also present

/203 cont./

361 The houses in general are oriented in such a way that one long side faces northwest, north, or northeast, thus providing shade.

[592] Each house is occupied by only one family; to each house
[349] there generally belongs a mat wall, a supply stand, and one or two hearth areas.

[346] The mask hut lies away from the village, at a distance of about 200 meters.

631 The villages of the Karajá are small; many consisted of only one or two houses, the largest of eight huts (1). Ehrenreich be-

1. Rufino has already reported that the villages of the Karajá have only eight to ten huts on the average. Rev. trim. 10, p. 208.

lieves that this dispersion must be traced back to a lack of means
[511] of subsistence. This is scarcely to be assumed, since there is sufficient food, especially fish. In my opinion, it is conditioned first
[578] by the many disputes that seem to prevail among the families of
[571] the Karajá and lead to the departure of some of them, and then by the prevalence of personal attitudes concerning the feeling of sociability; many families live permanently isolated in one place because they happen to like it there.

It is noteworthy that the villages decrease in size from north
[166] to south. This may be explained by the direction of migration of the Karajá: the bulk of them still live in the north; toward the south, the first to be sent are advance groups, which, of course, are small in number.

361 On journeys the Karajá pitch camps of mat roofs or walls,
484 in the shade and shelter of which they live and sleep. The walls are, of course, oriented in such a way that they provide as much shade as possible and as long as possible; hence they usually stand approximately from west to east, and likewise arranged in rows (Pl. 13, Ill. 1). If a village is moved, the Indians live under mat walls until the houses are erected (Pl. 41, Ill. 2).

221 The villages do not remain permanently in one place. During
361 the dry season, the Indians live on the sandbanks of the river, which,

/353 cont./

142 3. Physically the Šavajé differ from the Karajá only in their greater height (Pl. 30, Ills. 3 and 4). The men are probably on the average four to five centimeters taller than those of the Karajá; the women, too, are taller than the Karajá women. Here, too, however, there are persons of small stature, especially of the female sex (Pl. 30, Ill. 3). For the rest, everything that was said about the Karajá is also true of the Šavajé.

184 /354/ In their culture as a whole the Šavajé are pure Karajá. They do, however, show a few differences from the latter, which, in turn, link them up more closely with the Šambioá. In the following I shall therefore state the differences only very briefly.

347 4. House and village. The construction of the house differs
184 considerably from that of the Karajá and is similar to that of
the Šambioá. I refer to my explanation above about the house
[197] construction of the Karajá, where the modification of the Šavajé house as a result of Brazilian influence in the case /Ill. 188 appears here/ of the Šavajé living among the southern Karajá is described (pp. 75/77; Ills. 20, 21; Pl. 30, Ill. 1).
[353] The cross beams of the posts supporting the roof have thin poles laid over them and form a sort of loft on which back-baskets, baskets, weapons, women's belts, plaiting material, etc. are
[354] stored. In contrast to the Karajá, the cooking places are in the house, and, to be sure, in the circular structures, one on either side of the entrance, so that there are four hearths in the house. The circular structures serve at the same time as supply rooms for baskets, gourds, food, etc. On the lower parts of the house posts, all around the walls, all kinds of birds, such as vultures, etc., are tied up.

361 The village, like that of the Karajá, is laid out in one row
184 parallel to the shore (see the plan, Ill. 188 /see p. 314/). The
[346] mask house lies apart from the village. It corresponds to that of the Karajá, but has a ridge beam such as appears in the mask house of the southern Karajá.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9



eyes from the strong reflection of the sun on the sand-bars. When trading with travelers, they are eager to get blue or smoked glasses, or goggles.

The Karayá live in a more advanced state than do some of the other tribes of the Amazon basin, especially the rough, nomadic peoples, who exist in small groups of a few families. They prefer to live in large groups containing hundreds of individuals, and in permanent habitations, constituting fixed villages or encampments. True, the Karayá living near San José, rove about somewhat in small parties during the dry season; but farther down the Araguaya, the encampments are more permanent and populous, numbering one hundred fifty to two hundred souls. During the rainless season when the river is low, they live on the sandy river bottoms, called *praias*. Here they set up their easily portable huts, in order to be convenient to their canoes and to the fishing grounds, and also to be more free from troublesome insects.

The *villages* of the Karayáhy division, in common with those of all other primitive peoples, are merely clusters or groups of huts, huddled together in complete disorder. Each hut is constructed by planting in the sand, fifteen or twenty feet apart, two parallel rows of saplings, then bending over each pair of opposites and tying them together. To these ribs are bound bamboo rods in a horizontal position, *sipo*—creepers—being used as cordage; and upright poles are planted at the gables. Over this frame-work is bound the skin, or covering, which consists of giant, feather-like palm-branches. Sometimes plates, resting on forked posts, are used to further strengthen the frame. This dwelling, when completed, is shaped like the bottom of an inverted barge, and looks like a very squatty, ancient haystack, with a hole—the door—eaten in one end by cattle.

Garbage, such as watermelon rinds, pumpkin skins, green corn cobs, and other fruit and vegetable refuse, is dumped just outside the hut. Here, the mass festers and stinks in the fierce rays of a tropical sun, and attracts swarms of insects, especially sand flies, that torment the nude savages

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9



beyond endurance, compelling them, finally, to pull down their huts and move to a new site, perhaps to some other sand-bar. This is a case of moving the residence instead of the garbage. During the rainy season, or when the sand bottoms are submerged, which may not occur until two or three months after the rains begin, the Karayá dwell on the high banks of the mainland. Here, the huts are much better constructed, resembling the dwellings of "civilized" Brazilians.

It is seldom one sees among primitive peoples, such substantially constructed huts as those of the Sambiõa division. Here is seen the greater industry, the greater activity, and the better condition in every respect of the free, unmolested sons of the wilderness in comparison with their "tame" brethren who exist in more destitute circumstances, though in contact with, and under the influence of the "civilized" people—the semi-barbarous Brazilians. The dwellings of the Sambiõa are not placed in disorder, but are arranged in long rows, forming regular streets. "They make a favorable impression upon the visitor, because the streets appear clean and the huts orderly, comfortable and inviting." The four Sambiõa villages each contain sixty, thirty, forty-five and ninety huts, respectively, and each hut is occupied by one or two, or more, families.

The furniture in these primitive abodes is very simple. The floor, which is bare earth, is covered with matting made by braiding together the long, slender leaves of the burity-palm. The occupants sleep on this matting without any other bedding whatever, save a round billet of wood for a pillow upon which the neck rests, but not the head, Japanese fashion. From the plates, or roof supports, hang baskets of various forms and sizes, in which are kept the bright feathers that are used in decorative work and ornament making. Finished ornaments and decorations made of brilliant feathers, pieces of regalia, bows and arrows in a finished and unfinished state, spear-throwing sticks and various small articles are also seen stuck into or suspended from the roof; while